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*“So there
shall be one
flock, one
shepherd.”
(John 10:16)*



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The Mosaic of Creation

Most of my work is done behind a desk or inside an office or other building. A vast amount of mental and emotional energy is expended daily — with little real opportunity for strong physical exertion. Getting out and pushing the mower, edging, trimming and weeding lets me work up a good sweat and see immediate results for the effort. There is a deep satisfaction in looking over the product of several hours of intense yard work.

As we have lived in our home over the past three and a half years, we have been slowly working on our landscape. With any extra time and a few extra dollars, we have taken out old plants, moved others to better locations and added new and varied kinds to create a mosaic of texture and color which expresses our own sense of creativity. Each new plant adds its own personal statement, and its entry into the Mann family garden is handled with the care of a newborn. The ground is prepared, a mixture of organic materials is utilized to engulf the roots with needed nutrients, and the new additions are carefully and regularly watered. There is the inter-connectedness of the gardener and the plants that makes a statement and brings order and harmony in the overall landscape.

As I think in these terms, I begin to gain insight into God's creative activity in our lives. Each of us has a "texture" and "color" — a way of being that is like no other person. God handles each of us with great care as we are placed in the "garden" of his creation. None of us is at the center and none of us can make a total or complete statement about creation. Together, however, we tell a profound and beautiful story about God's unending, never ending love. As a body, we make up a rich and varied landscape of indescribable beauty.

The church is the celebration of life and its many gifts coming together. It is rich in its variety of expression. If we will simply allow God to prune and shape us; if we will extend our roots to receive the nourishment of the Holy Spirit, our place in the landscape of creation will enhance its total beauty. There is great truth in the simple statement, "Bloom where you are planted."

The church will come alive, but only if we allow the gardener to have his way with us. If the church is the Body of Christ, it must express his creative will in our midst. We are always in the process of becoming what God has created us to be. His work among us is never finished. We are created to give glory in the total landscape — the kingdom of God!

Our guest columnist is the Rev. Frederick Mann, rector of Holy Cross Church, Sanford, Fla.

CONTENTS

May 6, 1990 Good Shepherd Sunday/Easter 4

FEATURES

8 Prague Tragic and Triumphant

by Enrico Molnar

A personal story of a loss during a time of rejoicing in Czechoslovakia.

DEPARTMENTS

2 The First Article

4 Letters

6 News

10 Editorials

11 Christian Parenting

- When is a parent too helpful?

12 People and Places

ON THE COVER

Statue of the Good Shepherd (late third century) from the Vatican Museums. On the Fourth Sunday of the Easter Season, scriptural passages acclaim Christ as the Good Shepherd who takes our souls through "the valley of the shadow of death."

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LETTERS

To Whom Shall We Go?

That does it! When our own Presiding Bishop states his belief that homosexual preference should not be "determinant about whether that person can or should not be ordained" [TLC, March 25], I am about ready to give up on the church which has been my refuge and strength throughout my 83-year life.

But "Lord, to whom shall we go?" I could not submit to Rome and I would be sadly unsatisfied in even the best of the Protestant denominations.

I still believe that the Anglican Church has the essentials of truth and that the Lord will preserve it in spite of its present leaders.

Fortunately my small parish is for the present relatively uninvolved in conflict and controversy. I pray that I may spend my remaining years here in peace.

Lord, save thy church!

ELEANOR T. ANDREWS
Philadelphia, Pa.

Freudian Slip?

Your report on the recent meeting of the Executive Council [TLC, April 1] contains on page ten the sentence, "The council *convened* for another busy morning" (my emphasis). Was this a Freudian slip?

ROBERT C. TOMPKINS
Towson, Md.

It, of course, was intended to be "convened." Ed.

Biblical Test

The Rev. Charles R. Threewit [TLC, March 25] responded to my letter of February 25 on the Pennsylvania resolution. I add still a further word in response to Fr. Threewit.

Certainly there is no quarrel intended with the idea that the resolution's framers were quoting holy scripture. Nor do I fail to understand the tremendous assertion which Peter was making in his proclamation. The problem is not in asserting that scripture is true, nor even that Peter spoke the truth, although not always, since he and Paul disagreed about the place of gentiles in the church and Paul won. The problem is whether we are obliged to give assent to resolutions which quote the Bible to us but which are really attempting to separate the

true believers from the rest of the church.

I do not think that Anglicans have required more or less than that we affirm the scriptures as a sufficient standard for the church's life containing all things necessary.

I believe that Jesus is unique, special, different, definitive as the expression of God's will and purpose. I believe he is God incarnate, present to us, redemptively. But I also believe, as I think Paul did according to what he said in Romans, that God has not canceled his ancient covenant with his chosen people — that is, with Israel. And I also believe that God's word is present wherever truth is sought and found. Resolutions like the one in Pennsylvania, harmless in themselves, are soon followed by resolutions (Southern Baptists will testify to it!) that there is only one proper theological understanding of the atonement, and it is substitutionary, although there is more than one understanding in scripture and in church history.

I believe scripture and I also refuse to put myself into some sort of doctrinal straitjacket! So there!

(The Rev.) THOMAS DAVIS
Holy Trinity Church

Clemson, S.C.

Roots of the Creed

In response to the letter of William R. Rennagel, who argues for optional use of the filioque in the Nicene Creed [TLC, March 25], it is obvious that he misses two facts of history: first, that the procession from the Father is biblical (John 15:26); and secondly that the original credal statement came explicitly from an ecumenical council. The Episcopal Church is in dire need of rediscovering and recovering its roots.

(The Rev. Canon) J.C. WATLEY
Garden City, N.Y.

Father and Lord

Last Sunday while on a vacation, I attended church at a parish using the new supplemental texts. I have two observations and reactions.

First, "Father" was never used in reference to God except in the Lord's Prayer. The result is a binitarian, rather than trinitarian, text. "God" is associated with Jesus and with the Holy Spirit, but never with the third person of the Trinity, the Father.

Second, Jesus is never referred to as "Lord," but only as "Savior." To do so

seems to weaken the demands of discipleship. If Jesus is Savior only, and not also Lord, I can be thankful for what he has done on my behalf without any obligation to submit to him in obedience.

(The Rev.) GILBERT T. CROSBY
St. Mark's Church

Starke, Fla.

Worms in the Orchard

My grandson was confirmed by Bishop Spong; I hope it takes; I find no reason why it shouldn't. It is true some of the fruits of the bishop's labors indicate worms in the orchard. But haven't all of us bought bad apples?

The beef about Bishop Spong, I surmise, arises because he has produced "bad publicity" for our church. We may revel in reading about Baptist ministers eloping with choir singers, of Methodists who prefer their Scotch straight, and of Presbyterians who stoutly contend Jesus was a good man. But we seek to closet our own falls from grace. And I thought we were a hospital for sinners.

WHITLEY AUSTIN

Salina, Kan.

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Holy Apostles Destroyed

A day after fire ravaged the Church of the Holy Apostles in Manhattan, N.Y., volunteers managed to feed 950 poor and homeless people from the undamaged rectory. The April 9 fire caused \$3 to \$4 million in damage, according to the Rev. William Greenlaw, rector. Most of the roof and half the windows were totally destroyed. This included five of ten "priceless" windows designed by 19th century artists John and W. J. Bolton. The parish had raised \$500,000 to restore the roof on the 142-year-old church.

At press time it was speculated that workers using propane torches to warm roofing materials accidentally caused the blaze.

Fr. Greenlaw told the *New York Times* that many concerned people and other churches had been donating money and volunteer time to help. The Rt. Rev. Alexander Stewart of the Church Pension Fund told TLC that adjusters from the Church Insurance Company were assessing the damage



Burned timbers are all that remain of much of Holy Apostles' roof. [ENS photo by Jeffrey Penn.]

and \$100,000 was immediately given to the parish to cover emergency expenses.

The parish is known for its food program which has served up to 1,000

people a day since it opened its soup kitchen in 1982. It served its millionth meal September 28, 1988 [TLC, Oct. 23, 1988. A story with further background information appears below.]

In Need of Another Miracle

Scarcely a year ago, concerned for its priceless stained glass windows, New York City's Church of the Holy Apostles protested a major construction project on the next block. The post office's plan to build a massive new facility raised concern at the landmark church, which is also the home of the largest soup kitchen in New York City and the second largest in the entire country. The Rev. William Greenlaw, rector of Holy Apostles, and his vestry, feared that noise, dirt and blasting associated with construction activity would damage the delicate handblown windows, the work of English-born artisans John and William Jay Bolton.

Following up on the protest, post office engineers undertook a full study of the 142-year-old church, and what they found shocked the congregation as well as the many friends of Holy Apostles. Not only was the ceiling plaster weak and

crumbling, but the entire roof was in imminent danger of collapse. The handsome (if dilapidated) Italianate sanctuary was closed immediately. A major fundraising drive was undertaken, while the worship of the church was transferred to the small community hall where the soup kitchen continued to serve nearly a thousand meals every weekday.

Repairing the roof and replacing its 12,691 slates, and replastering the interior, was estimated to cost about \$1.3 million. Work began in the fall of 1989, and progress was good. Yet in the usual Holy Apostles way, something more than just construction went on. Soup kitchen guests observed the rebuilding, and many began to take a proprietary interest in it. Similarly, employees of the construction firms involved, initially wary of the masses of hungry and homeless people who begin appearing outside the gates early in the morning, grew to appreciate the

ministry of the church they were helping to rebuild. Work schedules were varied to accommodate the soup kitchen. It was another example of the "miracle not far from 34th Street."

Now Holy Apostles needs another miracle. Something very much like a miracle is still happening: the day after the fire destroyed the church's newly-completed roof and devastated half of the historic stained glass windows, it was back to work at the soup kitchen. Early in the day the kitchen crew opened 22 six-and-one-half pound cans of tuna that were needed to make enough tuna-macaroni salad to feed the 950 people who came and ate lunch by candlelight. Volunteers to serve and clean turned out in strength. But no matter how important the ministry of the soup kitchen is, the continued loss of the sacred worship space of Holy Apostles leaves a kind of void in the Chelsea district of Manhattan.

BONNIE SHULLENBURGER

Hope and Dying

Presenting a message of hope in an era of AIDS, Elisabeth Kubler-Ross, world-renowned author, teacher and counselor, spoke to a standing-room-only crowd of several hundred people April 8 at All Saints Cathedral in Milwaukee, Wis.

In her talk, which was sponsored by the Milwaukee AIDS Project, Dr. Kubler-Ross drew attention to the life of Ryan White of Indianapolis, Ind., who had died that morning at the age of 18 after a long struggle with AIDS. Mr. White was the subject of national attention when, after contracting the disease through blood products used to treat his hemophilia, he was rejected by his community when he attempted to resume school. She compared his short life to "the very short life of Jesus" and noted how he had made triumph of tragedy.

"We have been hit by a plague that affects all our lives," she said of AIDS, adding that it is not just a homosexual disease, but that an estimated 75 million heterosexuals in Africa are HIV positive "with no end in sight."

She discussed her current work with children born with AIDS and how they are not afraid so much of dying as of the idea of being buried. "We try to help them understand through the idea of a butterfly," she explained. "We bury the cocoon, not the butterfly." More than 3,000 babies in the United States have been born with the virus, she added.

But she reminded the attentive audience that during this time of Easter it is important to remember that "death is but a transformation to another form of life," and that "two things are most important in this life: how much love you can give and how much service you can give to your fellow man."

This is especially important when dealing with persons with AIDS, she said, because often they are misunderstood or rejected. "Are you compassionate towards people with AIDS?" she asked. "Will you truly treat them as your brother or sister?" K.K.

Apartheid Talks

Working out of the South African embassy in Washington, D.C., the Rev. Brahm Luckhoff, a minister in South Africa's Dutch Reformed

Church, has been trying to develop support for a program that invites churches in the United States to work with Christians in South Africa to create a "new, just South Africa."

However, Mr. Luckhoff's invitation has been viewed with skepticism by at least some leading anti-apartheid activists in U.S. churches, Religious News Service reports.

Meeting in New York City in March, the National Council of Churches' Africa Committee issued a statement asking churches to offer "no assistance of any kind" to Mr. Luckhoff on grounds that his program is sponsored by the South African government and because the Dutch Reformed Church has not "repudiated" the apartheid system of racial segregation.

Among other things, the committee said, Mr. Luckhoff is inviting church leaders to meet with a delegation from the Dutch Reformed Church scheduled to visit the U.S. in June.

Mr. Luckhoff asserted that the Dutch Reformed Church, viewed for decades as a principal pillar in the apartheid structure, has declared apartheid a sin and said that any defense of apartheid should be considered heretical.

Mr. Luckhoff suggested that such communication would open the way for religious communities in the two

regions to pray for and minister to one another; bring about a deeper understanding and awareness of each other; exchange ideas and information; visit and worship with each other; and link up churches in South Africa with churches in the United States.

Mr. Luckhoff's relationship to the South African government also is unclear, although his February 1 letter was printed under a South African embassy letterhead.

Historic Meeting

At an historic March 1989 meeting of denominations linked to the Dutch Reformed family of churches, held in Vereeniging, South Africa, representatives of the white Dutch Reformed Church acknowledged apartheid is a sin. But they angered representatives of the black and mixed-race churches when they refused to endorse the steps those churches said must be taken to dismantle apartheid.

The NCC Africa committee noted that, because the Dutch Reformed Church in South Africa has not repudiated apartheid, it has been expelled from the World Council of Reformed Churches and has withdrawn from both the South African Council of Churches and World Council of Churches.

Around the Church

The stained glass window of the Nativity, in Christ Church, Dallas, Texas, has been selected to be the subject of a Christmas card in the Drawing Board's Brookhollow Collection for 1990. The Drawing Board is a Dallas-based company that distributes cards nationally. The parish will also be celebrating its centennial this year with its rector of 20 years, the Rev. A. Harrison Lee.

* * *

Visitors to the Winston Churchill Memorial in Fulton, Mo., are now able to view an exhibit entitled "Cranmer and the Book of Common Prayer." It features memorabilia of Thomas Cranmer, Archbishop of Canterbury from 1533 to 1556. Copies of the Litany of 1544 and Merbecke's *Book of Common Prayer Noted*, 1550, are among the oldest volumes on display. Included are not only the 1979 Ameri-

can Book of Common Prayer and its predecessors, but also the Alternative Service Book of the Church of England.

* * *

High school students at St. Augustine's Church, Santa Monica, Calif., are taking part in a program that has them involved in all aspects of lay ministry for three months. They attend vestry meetings, sing in the choir, read lessons, deliver food to a community center, among other activities. They complete the program with a weekend at St. Clare's Church, Rancho Cucamonga, Calif., to gain experience in ministry with a new congregation.

* * *

A rock mass, which included liturgical drama and contemporary music, drew a capacity crowd to All Saints Church, Pasadena, Calif., recently. The church held rock masses on a regular basis during the 1970s and plans to have another service in May.



Hradcany Castle, historic capitol of Bohemia in Prague, stands above the western bank of the River Vltava. In the midst is St. Vitus Cathedral, founded by the prince, St. Wenceslas. [Photo by I.B. Molnar]

Prague Tragic and Triumphant

“While an overall euphoria of rejoicing prevailed in Czechoslovakia, not everywhere did the Communists surrender peacefully.”

By CYRIL MOLNAR

Prague defeated by the forces of the Counter-Reformation in 1620; Prague conquered by Nazi troops in 1939; Prague seized in a Communist plot in 1948; Prague occupied by Soviet forces in 1968 . . . that was what I remembered. And, in No-

The Rev. Cyril Enrico S. Molnar emigrated to America and, after some years as a Methodist minister, became a priest in the Episcopal Church in 1954. As prior of the Order of Agape and Reconciliation, an ecumenical religious community, he now resides at the Prince of Peace Priory, Chemainus, British Columbia.

vember 1989, Prague, like a phoenix emerging triumphantly from its ashes of death to a new vigorous life — that was what I saw in that tragic and hauntingly beautiful capital of Bohemia, as I walked its streets during the tumultuous and exciting days. I became an eyewitness of history in the making.

The prisoner-playwright, Vaclav Havel, catapulted to the castle of kings and presidents by the inner logic of events, continued reminding his compatriots, “Do not use violence!” He reminded them of John Hus, martyr for conscience’ sake; of St. Wenceslas, peaceful patron of the country; of

John Amos Comenius, “teacher of humanity”; and of Peter Chelcicky, prophet of non-violence. “Do not betray your heritage!” And the velvet revolution was born. We rejoiced in its miraculous smoothness.

Alas, while an overall euphoria of rejoicing prevailed in Czechoslovakia, not everywhere did the Communists surrender peacefully; the old guard and their Marxist sympathizers fought battles behind the scenes, often unrecorded in the chaos of the moment. During the oppressive years of Communist domination in Czechoslovakia, pro-Communist sympathizers were placed in positions of leadership in university faculties and in church administrative offices. For example, the Roman Catholic Church was represented by the “Pax Christi” organization (not recognized by either Rome or Cardinal Primate Tomasek). The Protestants had similar “solutions.” The pre-November 1989 leadership of the Comenius Protestant Theological Faculty and of the Synod of the Czech Brethren Protestant Church were similarly infiltrated by Communist sympathizers and so-called “liberation theologians.”

Like those in many other departments of the Prague Caroline University (founded in 1348 by Emperor Charles IV who was King of Bohemia), the students of the Comenius Faculty in Prague organized a general

pro-democracy strike. They were joined by the professors, with the exception of a few Marxist sympathizers. The result was the organization of an academic council consisting of five professors, five students, and a representative of the faculty employees. The academic council elected Dr. Amedeo Molnar to serve as dean of the seminary. The professor of church history, Dr. Molnar was the author of some 30 books and the recipient of academic honors both in his own country and in other parts of Europe. He had served as dean in some previous years but had remained uncompromisingly opposed to communism and Marxist ideology.

With the choice of Dr. Molnar as dean, the academic council asked for the resignation of the former dean and vice-dean, whom they distrusted for their previous cooperation with the Communist regime. The dean resigned. The vice-dean was abroad at the time. In his capacity as head of the Comenius Faculty (which, after many years was again restored to its legitimate position as an equal among other university faculties), Dr. Molnar was now able to vote with other deans in the election of the new non-Communist rector of the Prague Caroline University.

Plotting Intrigues

When the vice-dean returned to Prague, he refused to resign his office, not recognizing the validity of the academic council. Being a "liberation theologian" with distinct Marxist overtones, he rejected all recommendations enacted by the academic council and, with other members of an old guard who favored the pre-November 17 regime, began plotting intrigues, which was easy to do in the highly politicized atmosphere of the transition days.

The academic council called a general meeting; it was held this past January 25, a day after Amedeo Molnar's birthday. For the first time he appeared publicly in the capacity of dean. At the meeting, the deposed vice-dean created a hostile, confrontational, highly charged situation in which he brutally accused Dr. Molnar of purported irregularities and, supported by the hysterical outburst of the faculty secretary (a woman who continued her role from the previous era), precipitated Amedeo's great emotional distress. Probably seized by a stroke, followed by internal bleeding, Amedeo collapsed on the podium while the

chaotic meeting was in progress. He was immediately rushed to the hospital by an ambulance and arrived almost dead. He was treated in the intensive care unit but to no avail; he died on January 31 at the age of 67.

In Amedeo Molnar's untimely death (a delayed victim of Marxist ideology), Czechoslovak Christianity and Protestantism has lost one of its most brilliant minds and dedicated hearts. His work will continue to inspire generations of scholars and history buffs, and

many of his former students will gratefully remember the years spent in his challenging classrooms.

To me, personally, it is a loss of a wonderful brother, friend and companion, with whom I played, debated world issues, explored Bohemian castles and hiked Alpine Waldensian valleys. I am sure Amedeo will now enjoy meeting with the reformers about whom he wrote so much, and hobnobbing with quaint saints and more stimulating heretics. May he rest in peace.

For the Heathen

It didn't happen often, but it did happen.
Saint Swithin's this Sunday had a special offering.
It was *For Missions*.

At the proper time Henry came forward.
He had ushered now for thirty years,
Beginning when, in his mid-thirties, he was judged old
enough
To be responsible.
There wasn't much he hadn't seen
In that church, yet his faith stayed strong and simple.
He took the pair of plates and started down the aisle.

Joseph sat as always well to the rear and on the aisle.
It says something about him that he always thought
Of himself as Joseph, never Joe.
He had never been farther from home than the state capital,
And hadn't enjoyed being there.
Travel for him was what he did
Daily, four blocks afoot from home to office.
He wasn't given to introspection, but if pressed
Would have described himself as a *Self Made Man*,
Which might have surprised his mother,
And led others to question amateur handicrafts.
He felt that idleness was a major sin,
And hence suspected that the unemployed were damned.

When Henry reached him, Joseph passed the plate on
To his neighbor, but put nothing in.
He glanced back and saw Henry's disapproving look.
He said to Henry in a quite audible stage whisper,
"I'm not putting any in. I don't believe in missions."
Henry retrieved the plate, which by now
had come back down the rearmost pew,
And held it out to him.
"Well, then, take some out," he said.
"After all, it's for the heathen
Anyhow."

James P. Lodge

St. Stephen Again

St. Stephen does not receive much attention on his feast at Christmas time. On the Fourth Sunday of the Easter Season this year, our reading from the Book of Acts gives us a second chance to celebrate the first Christian martyr. In a world in which it remains always possible to die for the Christian faith, the witness of martyrdom is never out of date. Indeed, each year many thousands of Christians are said to be martyred in our world, and this may be a conservative estimate.

Nor is the ministry of the Seven out of date. Service to the hungry, ministry in other languages ["Hellenists" in the story, Acts 6:1, means Greek-speaking Jews], and the insistence that the apostles devote themselves instead to prayer and the ministry of the word — these are all topics deserving consideration. For "Seven" read deacons; for "Hellenists" read Hispanics and Asiatics; for "apostles" read bishops, and you have quite a controversial proposal for today.

Some students of the New Testament will be quick to point out that the Seven are never actually called deacons. But neither are the apostles ever called bishops or priests. Nor is the Greek word priest ever used for the Christian elders in the New Testament. The orders of bishops, priests and deacons as we know them bring together and crystallize various biblical roots — just as baptism brings together many things about water and the Spirit, or as the Eucharist brings together many meals and references to bread and wine. So the Bible still presents us with a distinctive ordained ministry of service, enabling the church to minister to different ethnic and linguistic groups and which would (could? should?) enable our principal shepherds, the bishops, to change their job descriptions so as to devote themselves more fully to prayer, study, preaching and teaching. If implemented would this be good news or bad news for the Episcopal Church today?

New Birth

I watched a new birth this morning
Of a new day

Splendid splendor
Bit by bit tiny rays of light
Tiptoed in

First in the slit of sky
Then in my windowsill
Spilling on the floor

Breaking into joy
Dancing patterns of light.

The sky was bright crimson as the birth began.
Fading as the sky spread open wide
But leaving a trail of brightness
As a reminder
Day is born.

Sally Swart

New Monthly

The new monthly publication of the national church, *Episcopal Life*, made its first appearance in April, replacing the discontinued monthly, *The Episcopalian*. The editor of the new publication, Jerold Hames, was formerly the editor of the *Anglican Journal*, the national newspaper of the Anglican Church of Canada. Nan Cobbe is the new features editor. She has formerly worked for the *Gloucester Daily Times*, and was for two years a Volunteer for Mission in Haiti. She is now completing a master of arts program at Episcopal Divinity School in Cambridge, Mass. Among those hired as staff writers is Julie Wortman. She has been at the Episcopal Church Center in New York for two years and has written for *The Witness*, *The Voice* of the Diocese of Newark and the *Journal of Women's Ministries*. We congratulate these journalists on their new appointments.

Good News and Bad

Readers sometimes express regret that THE LIVING CHURCH so often carries news of distasteful incidents and controversies. We regret that too, and sincerely wish that all church news was good news — as, of course, some usually is. We too wish it were possible for the church to worship God, to save souls, and to succor the poor without distraction. We live in a turbulent age; yet, even in calmer eras, the church was disturbed by painful events.

Let us also realize that the Episcopal Church today might have fewer vicissitudes if those who love the church's traditions had kept more alert and been better informed 15, 20 or 30 years ago, and been more aware of the need to maintain consistent, coherent and constructive policies in all levels of church government. A generation ago, we were content to coast along, happy to believe that a larger membership, larger seminaries, and larger religious orders meant that all was well. Had we been less happy then, we might be happier now! Let us, then, not blind ourselves now to serious problems confronting the church both internally and externally. Facing problems is indeed a traditional part of the Christian life.

Subscription Renewal

We all know it is easy to forget or postpone renewing. For that reason we send out reminders. If you renew early, you know it is taken care of and we are spared the cost of continuing to remind you. If you renew late, it costs your magazine more to serve you. When a subscription expires, the name and address are removed from the roster of subscribers. If it is subsequently renewed, it has to be reentered. The intervening copies, having missed the weekly bulk mailing, have to be enveloped and labelled by hand, and mailed at a considerably higher postal rate.

One may say, "Ah, but my one late subscription doesn't require so much time or expense." Yet multiply it by dozens every month and the net effect is to drive the cost of publication upward. So please renew promptly.

When We Are Too Helpful

By ERIC MUEHLEISEN

"Our son will be graduating from college soon and I arranged a marvelous career opportunity for him but he refused to accept it. I am hurt and disappointed. How can I get him to see he is missing a great opportunity?"

I can certainly understand your hurt and disappointment. You must be feeling embarrassed, also, because you put yourself on the line for your son and now you have to face the people with whom you made the arrangements. You have very clearly voiced a common misconception we parents have about our children. We expect them to appreciate all of the marvelous things we do for them. But sometimes we can do too much for them and that is what your son is saying by his rejection of your help. Perhaps I can illustrate what I mean by sharing my own story with you.

My mother is a very caring, helpful and goal-directed person. She is exceptionally creative and is able to see through problems to solutions. She and my father began their family of six children during the height of the Great Depression, thus, she is a world-class survivor. She also suffers from the high achievers syndrome known as "running other people's lives."

When I was a child I exhibited some artistic talent; development of that tal-

ent became my mother's goal. I remember, as an eighth grader, spending Sunday afternoons in the studio of a local artist learning to paint pictures while my friends spent their time playing baseball, swimming and being children. My mother made all my decisions for me, even choosing my career and the college I attended. I grew up with a terrible sense of inadequacy. As an adult, my self-doubts immobilized me in many areas.

I also grew up disappointed in my father and quite angry with him because he didn't protect me from my mother's domination. Many years later I learned that he had tried, but Mom chastised him for not having any expectations of his children. And, she was right. Dad had no expectations or dreams for us. The primary thing he told us was to be our best.

I eventually married and when our children came along I resolved not to dictate to my children as my mother had, nor would I allow my wife to place expectations on them. When our children began to have problems in school I realized the fallacy of my thinking. They didn't know how to make decisions, set goals, nor did they have a concept of success.

My family's salvation came when I finally gave in to my hatred for my job. I had been making my living as an artist because I thought that was all I knew, and I took a step of faith and went back to college. I had always been interested in human behavior so I studied psychology. Fortunately, one thing I did right in my life was to marry a good woman. She pushed me to go into therapy and she went with me. Together, we helped me to grow up.

We have three children and they are all successful and happy in their respective careers. They got support, en-

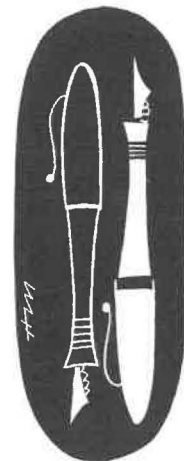
couragement, and guidance from us, but their career choices were their own.

Oh, by the way. When my mother ran out of children through whom to live her life, she had to live her own life in her own way. She is now 84 years old and she is an excellent artist. Her backlog of orders for paintings will keep her busy well into the next century. My father died a few years ago on Easter Day knowing how much I loved him and appreciated him. He called me on the phone the night before he died to tell me that he loved me and that he was proud of me.

Perhaps you caught glimpses of yourself in my story and that you are feeling the pain of disappointment in yourself. I sometimes regret that it took me so long to let go and to just be available to my kids. At first, I felt as though I was "copping out" on my responsibilities.

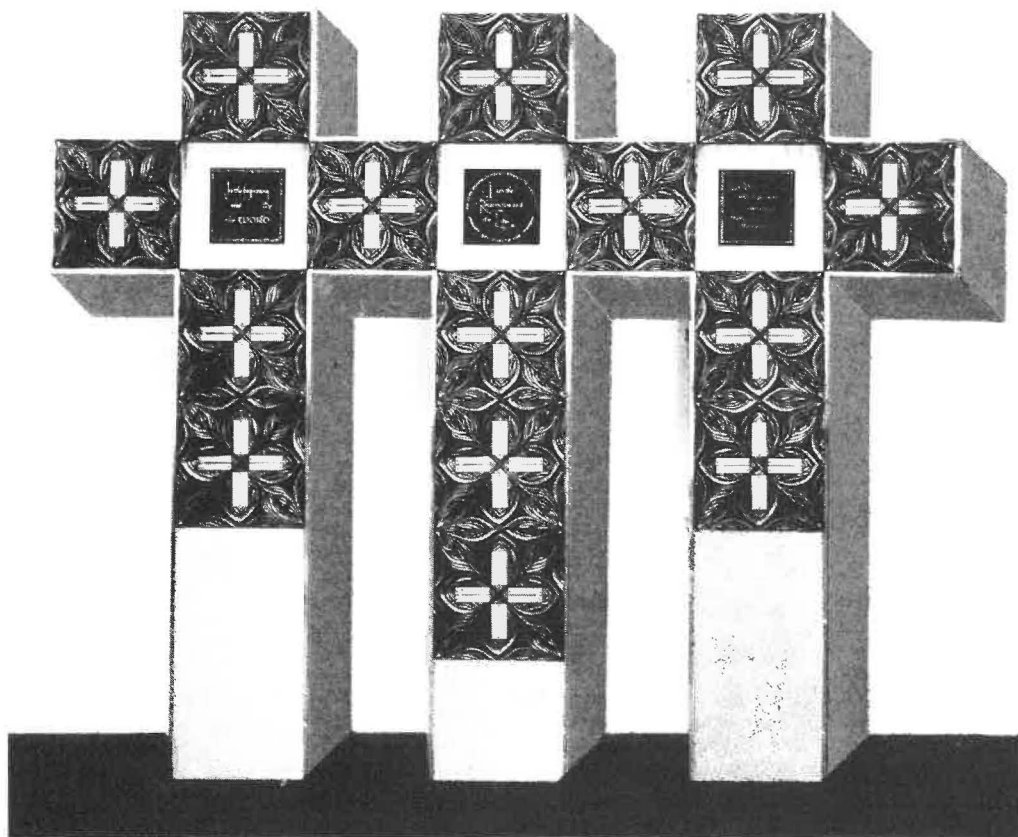
One of the most difficult tasks of parenthood is to let go of our children. As they grow up we need to do less for them and do more with them. If we are wise we make ourselves increasingly unnecessary to our children.

Adolescents look forward to inde-



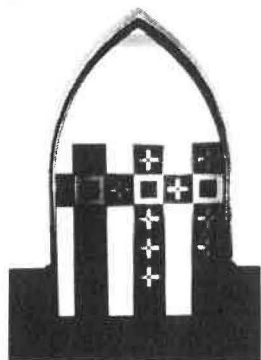
Our column is written by the staff of St. Francis Homes, Inc., of Salina, Kan., which ministers to troubled young people. This month, Eric Muehleisen, a member of the staff, shares some personal experiences in response to a question from a parent. We invite readers to send in other questions to THE LIVING CHURCH.

*The renewal of a caring ministry:
burial in the church, not from the church*



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I have called you by your name and you are mine. ISAIAH 43:1



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We are given a place and focus for our grieving, knowing our grief does not deny our faith, but rather affirms our humanity."



The Reverend
Harry J. Walsh, Jr.
Rector
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ALL SAINTS CATHEDRAL 818 E. Juneau
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Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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